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ABSTRACT

This three to four-week high school anthropology unit examines the African heritage of black Americans. The unit was written for students in an inner city all black public high school. Objectives are to foster a sense of pride in black Americans' heritage, learn how black Americans can discover their roots, examine causes and consequences of the African slave trade, and learn about the Mandingo population in Guinea. Five topics comprise the unit. The first is an introduction in which students discuss African and American stereotypes and the book "Roots" by Alex Haley. The second topic focuses on the slave trade. Students read a handout from "Roots" and analyze statistics on the African slave trade to the Americas. The third topic examines Mandingo culture and history. Students read from "Roots" and from "The Dark Child" by Camara Laye, and view slides of art, crafts, music, and dance. The fourth topic concludes the unit by correcting and discussing the African myths presented in the introduction and helping interested students work on their genealogy. Reading handouts for students and student and teacher bibliographies are included. (KC)

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"AFRICA, ROOTS AND PRIDE FOR AFRO-AMERICANS"

An Instructional Unit for High School Anthropology

by

Margaret H. Campbell

Central High School

St. Louis, Missouri

This teaching unit on Africa was developed as part of an interdisciplinary workshop project in African curriculum development held on the University of Illinos' Urbana-Champaign campus in the summer of 1977. The workshop project, which was funded by the National Endowment for the Humanities, was carried out from 1977-80 and was integrated into an ongoing program of outreach services offered to teachers nationwide. For further information on teaching aids available through outreach services, contact:

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SP 012 702

AFRICA - ROOTS AND PRIDE FOR AFRO-AMERICANS

A 3 to 4 week unit to be used in a one semester course in Anthropology.

Vashon High School is an inner-city all Black public high school with students who are often almost ashamed that their ancestors are linked to West Africa. The TV portrayal of Roots is the first major cultural event in their life times that the majority of them were exposed to that has given many of them their first positive view of Africa and their own roots. Consequently, I want to use this beginning to help foster a sense of pride in my students' African heritage by following Kunta Kinte back to his homeland.

The students at Vashon High School range in reading level from the 4th grade to a college level with the majority probably reading on 8th to 10th grade level. They come to Vashon High School from many grade schools where authorized learning about Africa is quite recent. Most have extremely little accurate information about the continent. They have seen Tarzan and they have lived in a predominantly White country all their lives-a country with a long history of racism.

Unit Objectives

1. Foster a sense of pride in Black Americans' African heritage.
2. Learn how it is possible for Afro-Americans to discover their roots.
3. Learn some causes and consequences of the African slave trade to the Americas.
4. Learn about a specific African population - Mandingo, that illustrates a long historical tradition of civilization, cultural achievements and richness from which some American Blacks originated.
5. Learn about modern day Africa by studying Guinea, a country with a large Mandingo population, from colonialism through independence.

AFRICA - ROOTS AND PRIDE FOR AFRO-AMERICANS

A rough unit outline:
time 3 to 4 weeks for 1 period a day for 5 days a week; 1 period is 55 minutes

I. Introduction

A. 5 questions on feelings and knowledge about Africa. (handout)
B. African stereotypes (handout)
   1. Definition of stereotypes
   2. Examples of American stereotypes
   3. Examples of African stereotypes
   4. Assignment-to correct the stereotypes as students learn the facts
C. Film to dispell some stereotypes-"West Africa: Two Life Styles"
D. Discussion-the importance of roots for anyone-then the specific importance of the book Roots by Alex Haley
   1. Have students talk about what they remember from the TV version
   2. Have students read handout from Roots concerning how Haley traced his great great great great grandfather to the African continent.
   3. Handout of outline of Haley's family tree.
   4. Extra credit for students to read and report on "Ebony" articles on tracing roots.

II. The slave trade

A. Reading describing capture into slavery "Olaudah Equiano of the Niger Igbo" (from Philip D. Curtin, Africa Remembered, Madison: University of Wisconsin Press, 1967).
B. Reading from Roots that describes slavery in West African societies. (handout)
C. Lecture on the African slave trade
   1. Causes
   2. Consequences
   3. Read quotes from Black Cargoes and show pictures using overhead projcetor.
D. Statistics on the African slave trade to the Americas with study questions so that students will analyze the statistics. (handout)

III. Mandingo Culture and History

A. Mandingo culture
   1. Record "The West African Highlife Scene"
   2. Roots quotations about Mandingo culture with study questions to get students to think about specific aspects of Mandingo culture and how this compares to the United States. (handout)
   3. Reading from The Dark Child on manhood training. (Camara Laye The Dark Child. London: Collins, 1966, Chapter 8).
   4. Lecture and slide presentation on Mandingo culture.

      a. Lecture including basic cultural elements-religion is Islam, family is polygynous and father-son centered etc.
      b. Slides relating to art, crafts, music and dance.

B. Mandingo history

1. Reading from Sundiata about griots (D.T. Niane, Sundiata, London: Longman, 1965, pp.1-3)
2. Lecture on the Kingdoms of Ghana, Mali and Songhai
   a. Use overhead projector to show pictures from African Kingdoms which is a Time-Life book from the Great Ages of Man series.
   b. Discuss Mansa Musa as an example of an influential wealthy African King.
   c. Film "Negro Kingdoms of Africa's Golden Age"

IV. Guinea

A. Begin with map of Africa to show where Guinea is, where the Gambia River is and where Kunta Kinte's village is.
1. Use the map to show where slave trading was concentrated.
2. Use the map to show that Guinea culturally would have been affected by Arab countries. For instance, that it is not surprising that Islam spread this way.

B Colonialism

1. Briefly and very generally look at the causes and consequences of colonialism.
2. Look at Guinea in terms of what it meant that it was a French colony. What institutions have survived in independent Guinea that came from the French influence and domination?

C. Guinea and independence

1. Gained independence early (1958). Reasons.
2. Sekou Toure and Guinea
3. Guinea and East-West orientation

D. Hope to find someone from Guinea or a Mandingo studying in St. Louis area to come speak to the class about both Guinea and Mandingo culture through the St. Louis African Student's Association. If not, should be able to arrange for a knowledgeable speaker through the St. Louis Committee on Africa.

E. Hope to show at least one film on modern Africa, hopefully that will include Guinea or at least some other former French colony. "New African Peoples and Leaders"

V. Conclusion

A. Correct and discuss the African myths presented in the introduction
B. Discuss raised introductory questions on students opinion about Africa (handout).
C. Help interested students work on their own family trees as far back as they can go on either side of the family. Use Black Genealogy by Charles L. Blockson as a guide.

D. How are Black Americans similar today to their African counterparts?

1. Use LeRoi Jones' book Blues People
2. Film "Afro-American Music: Its Heritage"

UNIT TIME SEQUENCE

Section I - 4 days

Section II - 3 days

Section III - 7 days

Total of 22 days for the entire unit.

My classroom will be decorated with a large map of Africa with the Gambia River clearly marked. There will be a large bulletin board display entitled "Africa - A Continent of Contrasts." For this I will cut out pictures from my old National Geographics that contrast the diverse geographical features, rural-urban, diversity of peoples, and traditional-modern.

INTRODUCTORY QUESTIONS YOUR OPINION

1. Where are your ancestors from? Explain.

2. Did you see "Roots" or part of it on TV? If so, what did you think of it?

3. Do you know anyone from Africa? Why or why not?

4. Would you like to visit Africa? Why or why not?

5. What have you heard about Africa?

AFRICAN STEREOTYPES

stereotypes-a mental picture you have of a people and you assume that every one of these people fits the stereotype.

examples that we know to be untrue for it is not true of the entire group by any means.

1. White people can't dance.
2. Jews are all stingy.
3. Black people are lazy.
4. Frenchmen are great lovers.
5. Americans are all rich.

The following are common stereotypes about Africa which are NOT accurate.

1. Lions live in jungles.
2. Tigers live in Africa
3. Africans are all Black people.
4. All Black Africans resemble each other.
5. Africa is all jungle.
6. Africans do not believe in God.
7. Africans are primitive people.
8. All Africans are culturally alike.
9. It never snows in Africa
10. Africa has no history.

Now number from 1 to 10 and write something about each one of the above statements that is true. You must listen carefully in class to learn enough information to correct these 10 statements!

Extra Credit

Africa has been called the "dark continent." It was never dark to Africans. Who do you suppose was ignorant about Africa and why?

ASSIGNMENT TO ACCOMPANY READING FROM ROOTS CONCERNING HOW HALEY WAS ABLE TO TRACE HIS ANCESTORS (chapter 120).

1. Make a list of 5 examples of the kind of proof Alex Haley was able to discover to document his family tree.

2. Why do you think Alex Haley began to sob heavily after hearing the griot's tale of the boy Kunta Kinte who went out to gather wood to make a drum and never returned?

For extra credit talk to the oldest living member of your family available to you and listen to the stories this individual can tell about your family. Write some of these stories down or if you get a great deal of information and are interested enough try to organize the stories into the history of your family. If possible diagram your family tree on one or both sides of your family.

ALEX HALEY'S ROOTS SUMMARIZED FROM HIS BOOK

His great great great great grandfather

Kunta Kinte born in Juffure on the Gambia River in West Africa in 1750.
His parents were Omoro and Binte Kinte.
Kunta was captured into slavery and shipped on the slave ship the Lord Ligonier. It sailed from the Gambia River in 1766 and landed in Annapolis, Maryland in September of 1767.
Kunta was named Toby Waller and was owned by John Waller and then his brother. Kunta (Toby) married a Waller slave named Bell and they had one daughter who was given the African name of Kizzy.

His great great great grandmother

Kizzy Waller was sold to Tom Lea in Caswell County, North Carolina when she was about 16 years old.
She was raped by Tom Lea and had one son named George Lea

His great great grandfather

George became known as Chicken George because he was trained as a cock fighter.
Chicken George married Matilda who was a slave on a neighboring plantation and they had eight children including a son named Tom who was trained as a Blacksmith.

His great grandfather

Tom Lea became Tom Murray when the entire family with the exception of Chicken George and his mother Kizzy were sold to the Murray family in Almanac County, North Carolina.
Tom married Irene who was a half Indian slave from a neighboring plantation.
Tom was the fourth son in his family but was the family leader.
Tom and Irene had 8 children and the youngest was a daughter named Cynthia.

His grandmother

Cynthia Murray by now lived in Hennings, Tennessee with her family as free people.
In 1893 she married Will Palmer who became the owner of a lumber store in town and became quite wealthy.
Cynthia and Will had one daughter named Bertha George born in 1895.

His mother

Bertha Palmer married Simon Alex Haley in 1920.
One of Bertha and Simon's sons is Alex Haley.

SLAVERY IN WEST AFRICAN SOCIETY ACCORDING TO ROOTS BY ALEX HALEY WHICH IS ABOUT THE MANDINGO PEOPLE

pp. 52-53

Omoro explaining slavery to Kunta and his little brother.

"Slaves aren't always easy to tell from those who aren't slaves," he said finally...
"But one should never speak of slaves in the presence of slaves" said Omoro, looking very stern...

Omoro said that people became slaves in different ways. Some were born of slave mothers-and he names a few of those who lived in Juffure, people who Kunta knew well. Some of them were the parents of his own Kafo mates. Others, said Omoro, had once faced starvation during their home villages hungry season, and they had come to Juffure and begged to become the slaves of someone who agreed to feed them and provide for them. Still others-and he named some of Juffure's older people-had once been enemies and been captured as prisoners. "They became slaves, being not brave enough to die rather than be taken" said Omoro.

..."Their rights are guaranteed by the laws of our forefathers," said Omoro, and he explained that all masters had to provide their slaves with food, clothing, a house, a farm plot to work on half shares, and also a wife or a husband.

"Only those who permit themselves to be are despised," he told of those who had been made slaves because they were convicted murderers, thieves, or other criminals. These were the only slaves whom a master could beat or otherwise punish, as he felt they deserved.

"Do slaves have to remain slaves always?" asked Kunta.

"No, many slaves buy their freedom with what they save from farming on half share with their masters." Omoro named some in Juffure who had done this. He named others who had won their freedom by marrying into the family that owned them.

To help him carry the heavy sections of palm, Omoro made a stout sling out of green vines, and as he worked, he said that some slaves, in fact, prospered beyond their masters. Some had even taken slaves for themselves, and some had become very famous persons.

"Sundiata was one!" exclaimed Kunta. Many times, he had heard the grandmothers and the griots speaking of the great forefather slave general whose army had conquered so many enemies."

ASSIGNMENT TO ACCOMPANY QUOTATIONS FROM ROOTS CONCERNING SLAVERY AS PRACTICED IN WEST AFRICA

Compare these quotations from Roots about slavery in West Africa with what you know about slavery as practiced in the United States until 1865. List and explain how American slavery was different from West African slavery.

THE SLAVE TRADE

For lecture

I. Beginnings in English colonies

A. Began in 1619 with a Dutch ship with 20 Africans aboard.
B. Were first used as indentured servants.
   1. In 1661 Virginia was the first colony to change their status to that of slave.
   2. Even some white indentured servants were sold into slavery but there were too many moral objections for this to last.

II. Reasons for the slave trade

A. Need for cheap labor
   1. Plantation system required much cheap labor.
   2. Sugar cane and tobacco and then later cotton required large numbers of unskilled laborers.
B. Whites could "justify" enslaving Africans for they were not Christians. They were physically and culturally different thereby it became easy to see them as something not quite human.

III. Facts about the trade

A. Economic
   1. Three-cornered trade Africa-America-Europe
      a. African slaves from West Africa to the United States
      b. Sugar, tobacco and cotton to Europe
      c. Cotton cloth, guns and simple manufactured goods back to Africa.
   2. Three cornered trade Africa-West Indies-Southern colonies
      New England and middle colony merchants developed a profitable three-way trade in slaves, and goods with Africa, the West Indies and southern continental English colonies during the 18th century and shared to some extent the profits of English slavers and merchants.
   3. The slave trade was a significant factor in the expansion of European capitalism from the 16th to the 18th centuries. First the Portuguese, then the Dutch and the French, and finally in the 18th century the British became the leading slave traders.
   4. Returns of as much as 100% on the investment for a single slaving trip were not uncommon.
   5. Some of the biggest slave merchants were African kings who would sometimes burn villages to get slaves or use slavery as a punishment for any crime in order to get in on some of the profits of the slave business.

IV. End of slave trade.

A. For humanitarian reasons the slave trade was abolished in England in 1807 and in the United States in 1808.
B. However it was difficult to stop and was still a very profitable business so it was more or less allowed to continue almost up to the time of the Civil War (1860).

BIBLIOGRAPHY

Curtin, Philip D., The Atlantic Slave Trade, Madison, 1969.

Davidson, Basil, The African Slave Trade, Boston, 1961.

Gutman, Herbert G., Slavery and the Numbers Game, Urbana, 1975.

Mannix, Daniel P., Black Cargoes, New York, 1973.

Read to students sections from Black Cargoes that are firsthand descriptions of conditions on slave ships. From chapter 5 "The Middle Passage"

P. 106
P. 108
P. 109
P. 116
P. 117

STATISTICS ON THE SLAVE TRADE FOR ANALYSIS

The slave trade cost Africa possibly as many as 50 million human beings. Could expect 15 to 20% of slaves to die on ship between Africa and America which is called the middle passage.

Most of the slaves were obtained from West Africa, along the Gulf of Guinea. 13% of slaves to the United States were from the Gambia River region. There were 400 hundred years of slave trading. 100% profit was not uncommon on a slave ship.

From Black Cargos

Space for African men on the slave ships was usually a space 6 feet long by 16 inches wide and usually 2 feet, 7 inches high with increasingly lesser space for women, boys and girls. There are records of at least 155 slave mutinies on slave ships. One out of 2 Africans never made it alive to the Americas. Many died during capture or of disease before they were even loaded. Many committed suicide by jumping overboard or refusing to eat. Many went mad on ships.

From The Atlantic Slave Trade

P. 281 Loss of Slaves in Transit Related to Length of Voyage, 1817-43.

Length of Voyage in Days	Death at all destinies %
10-19	7.9
20-29	4.8
30-39	5.9
40-49	8.5
50-60	13.1
61 or more	22.0

Crews on slave ships had a higher mortality rate than the slaves largely due to malaria and yellow fever.

P. 120 U. S. Slave Population, 1820-1860

Years	Total number of slaves
1820	1,538,022
1830	2,009,043
1840	2,487,355
1850	3,204,313
1860	3,953,760

STUDY QUESTIONS TO ACCOMPANY THE STATISTICS ON THE SLAVE TRADE

Use the statistics about the African slave trade to answer the following questions.

1. Why did the slave trade last so long?
2. How many Africans were captured into slavery but never arrived in the Americas alive?
3. How do you explain the high death rate on slave ships?
4. Why do you suppose slavers packed Africans in so close together on the ships?
5. Why did slave ship crews often have an even higher death rate than the slaves?
6. In what year did the United States have the largest slave population?
7. How can you account for increases in the slave population in the United States after the slave trade was abolished?
8. Why do you suppose slave ships sometimes had mutinies?
9. How would you account for Africans committing suicide on board slave ships?
10. Why did deaths go up with the length of the voyage for African slaves?

SOME EXAMPLES OF THE CULTURE OF THE MANDINGO PEOPLE FROM ALEX HALEY'S ROOTS

P. 3 on Kunta Kinte's ancestory (at the time of his birth)

"One by one, the arafang recited the names of the Mauretanian forefathers of whom the baby's grandfather, old Kairaba Kinte, had often told. The names, which were great and many, went back more than two hundred rains..."

P. 5 on land use for farming

"...The size of each woman's plot was decided each year by Juffure's Council of Elders, according to how many mouths each woman had to feed with rice..."

P. 20 on respect for elders

"...But however hard they were palying, the children never failed to pay adults the respect their mothers had taught them to show always toward their elders. Politely looking the adults in the eyes, the children would ask, "Kerabe?" (Do you have peace?) And the adults would reply, "Kera dorong" (Peace only.) And if an adult offered his hand, each child in turn would clasp it with both hands and then stand with palms folded over his chest until that adult passed by."

P. 35 on dancing

"The pounding heartbeat of the drums seemed to throb not only in Kunta's ears but also in his limbs. Almost without knowing it, as if it were a dream, he felt his body begin to quiver and his arms to flail, and soon he was springing and shouting along with the others, whom he had ceased to notice. Finally he stumbled and fell, exhausted."

P. 37 on the importance of history (oral history)

"When the story-telling griot came, a quick hush would fall among the villagers as they set around the baobab to hear of ancient kings and family clans, of warriors, of great battles, and of legends of the past...In his high voice, a singing griot sang endless verse about the past splendors of the Kingdoms of Ghana, Songhai and Old Mali, and when he finished, some people of the village would often privately pay him to sing the praises of their own age parents at their huts..."

P. 62 on fatherless boys (Kunta hoping to travel with his father)

"He knew that now and then some lucky boy was allowed to share a journey with his father, uncle or grown-up brother. But he also knew that such boys had never been so young as his eight rains, except for some fatherless boys,

who got special privileges under the forefathers' laws. Such a boy could start following closely behind any man, and the man would never object to sharing whatever he had-even if he was on a journey lasting for moons..."

P. 84 on education

"Kunta had reached his tenth rain, and the second-kafo boys, his age were about to complete the schooling they had received twice daily since they were five rains old. When the day of graduation came, the parents of Kunta and his mates seated themselves in the arafang's schoolyard beaming with pride in the very front rows, even ahead of the village elders...

Next the boys wrote their names in Arabic, as they had been taught. And one by one, the arafang held up the slates for all the parents and other spectators to see for themselves what education had achieved. Like the other boys, Kunta had found the marks that talk even harder to read then to write. Many mornings and evenings, with the arafang rapping on their knuckles, they had all wished that writing was as easy to understand as the talking drum..."

PP. 85-86 on finishing school (Omoro is Kunte's father)

"Omoro was waiting the next morning when Kunta came to take the family's goats out for the day's grazing. Pointing to a fine young male and female, Omoro said, "These two are your school finishing present." Almost before Kunta could stammer out his thanks, Omoro walked away without another word as if he gave away a pair of goats every day-and Kunte tried very hard not to seem excited..."

P. 86 on payment for education

"Before the next new moon appeared, Omoro and Binte were among the parents to give away a third goat-this one to the arafang as an expression of gratitude for their son's education. If they had been more prosperous, they would have been glad to give even a cow, but they knew he understood that this was beyond their means as it was beyond the means of everyone in Juffure, which was a humble village. Indeed, some parents-now slaves with nothing saved-had little to offer but their own backs and their grateful gifts of a moon's farm work for the arafang was graciously accepted."

PP. 135-136 on government

"No women at all attended when the Council met to discuss purely administrative affaris, such as Juffure's relationship with other villages. On the day for matters of the people, however, the audience was large and noisy-but all settled quickly into silence when the most senior of the elders raised his stick, sewn with bright-colored beads, to strike out on the talking drum before him the name of the first person to be heard. This was done according to their ages, to serve the needs of the oldest first. Whoever it was would stand, stating his case, the senior elders all staring at the ground, listening until he finished and sat

down. At this point, any of the elders might ask him questions.

If the matter involved a dispute, the second person now presented his side. Followed by more questions, where upon the elders turned around to present their backs as they huddled to discuss the matter, which could take a long time. One or more might turn with further questions. But all finally turned back around toward the front, one motioning the person or persons being heard to stand again, and the senior elder then spoke their decision, after which the next name was drumtalked.

STUDY QUESTIONS TO ACCOMPANY THE QUOTATIONS FROM ROOTS RELATING THE MANDINGO PEOPLE AND VOCABULARY

VOCABULARY

1. arafang - a learned person
2. rain - one year
3. Juffure - the village where Kunta Kinte was born
4. griot - a story teller
5. baobob - a kind of tree
6. kafo - a grouping of children by age

STUDY QUESTIONS

1. Are relatives important to the Mandingo people? Explain
2. What determined how much land a woman had to farm?
3. How do the young treat the old? What does this tell us about the Mandingo?
4. Was history important? How did they know their history?
5. How did a fatherless child learn to be a man?
6. Is education important in this culture? Explain.
7. How was education paid for?
8. What kind of relationship does there seem to be between father and son?
9. How did the Mandingo settle problems in their village?
10. Who seems to have the power in Juffure?

After you answer these questions give a little thought to the ways we, as Americans, are similar to the Mandingo and ways we are different. Do you see anything about Mandingo society that you think is preferable to what we do in ours?

INTRODUCTION, DISCUSSION QUESTIONS AND ASSIGNMENT TO ACCOMPANY READING FROM THE DARK CHILD (chapter 8)

Read the following chapter from the book The Dark Child by Camara Laye describing his life in West Africa before he went to France to study. He very fondly recalls his life in all its aspects including the long important ceremony he under went in his culture to become a man. This chapter describes his transition from boy to man which includes circumcision. Many societies have practiced "initiation rites" to mark the change from child to adult similar in some ways to the practices in Camara Laye's West African culture.

Consider the following questions as you read for we will be discussing them. For your assignment, as you read make a list of the positive (good) things about his manhood training. Does Camara Laye enjoy some aspects of the ceremonies? Are other aspects of the ceremonies possibly good for him even though he may not be able to realize this at the time?

Discussion Questions

1. What is circumcision? Do we practice it? If so, why?

2. Why were these boys circumcised at about age 14?

3. What did Camara's manhood training involve beside circumcision? Do we have anything that resembles manhood training (initiation rites).

4. Why do you suppose boys who have been circumcised tease those who have not?

5. Why did Camara Laye move into his own hut after circumcision?

NOTES ON WEST AFRICAN SOCIETIES FROM LECTURE BY PROFESSOR UCHENDU
to be used in conjunction with look at Mandingo culture lecture

I. Unifying factors that Africans have in common (West)
World View - philosophy, ethnics, religion
A. Life - affirmation
1. Lineage continuity
2. Good health
3. Fertility
4. Reincarnation

B. Philosophy of power
1. Power must be counterbalanced
2. Can look for power magically
3. Too much power is bad
4. Use of power is for positive things
5. Mental power - the importance of man
6. Can get power from ancestors

C. Ethics
1. Reject all negative power
2. Ends must be good
3. Must be good for man

D. Religion is central
1. Religion=life
2. Every part of life consists of religious sentiments
3. Religion is very tolerant - not surprising that Islam and Christianity co-habitate
4. Reciprocity-idea of counter-vailing power
a very practical approach to religion

II. Cultural patterns in West Africa
A. Terminology
1. Social structure-abstract principles of organization
social organization-concrete structure
2. Use populations instead of tribe due to poor connotations of tribe to Westerners
a. Some are not ethnic groups
b. Are some very large ethno-linguistic groups such as the Igbo, Hausa

B. Prestige economies-subsistence plus (can't have works of art if an economy is strictly subsistence and West Africa has much art)
C. Unilineal descent systems mostly
D. Proverbs are extremely important "if you don't know the proverbs you don't know the language
E. Ancestors
1. Fatherhood is not the same thing
2. To be an ancestor one must:
a. die at old age
b. die without stigma
c. be well buried

F. Despite colonialism West Africans have maintained cultural integrity
   1. Culture building is choice making
   2. Choices made by the Africans themselves (the culture bearers)

III. Things that divide West Africans
A. Diversity
B. Family
   1. America originally emphasized the father-son relationship but since last 60 years emphasis has been on husband-wife relationship
   2. In West Africa the emphasis is either father-son or mother-daughter with the first pattern being more common

AFRICAN KINGDOMS RELATING TO MANDINGO - Ghana, Mali, and Songhai

For lecture

I. Introduction "Golden Age" of Africa

A. All 3 in their time were well advanced in matters of government and economic prosperity.
B. All played an important part in the development of West Africa.
C. All became a vital link in the commercial world of North Africa, which in its turn affected events in Europe.
D. They were not states with fixed boundaries, but a people each of whom became the most powerful in their area for a time.
   1. Used to exact tribute and levies
      a. To draft men for war
      b. For servants
      c. For supplies of grain
   2. Appointed provincial officials

II. Ghana 700-1200 A.D.

A. Mined gold and traded it for salt
   1. Regulated the price of gold on the world market
   2. Imposed import and export taxes
   3. King of Ghana could put 200,000 warriors in the field.
B. An eye witness description of the king's court pp. 47-48 of Ancient African Kingdoms.

"When he gives audience to his people, to listen to their complaints and set them to rights, he sits in a pavilion around which stand his horses dressed in cloth of gold; behind him stand 10 pages holding shields and gold mounted swords; and on his right hand are the sons of the princes of his empire, splendidly clad and with gold plaited into their hair. The governor of the city is seated on the ground in front of the king, and all around him are his viziers in the same position. The gate of the chamber is guarded by dogs of an excellent breed, who never leave the king's seat; they wear collars of gold and silver..."

III. Mali 1200-1500 absorbed Ghana and extended it westward

A. Sundiata was the Mandingo ruler and by 1240 had conquered a great empire.
   1. Developed professional standing army
   2. Became a hero to his people as he extended his territory
   3. Has become an epic tale about his exploits still told today by griots.
B. Mansa Musa-came to throne in 1307 and died in 1332
   1. Made a famous pilgrimmage to Mecca
      a. His kingdom became known throughout the Mediterranean world
      b. Took 500 slaves with him each carrying a staff of gold. He had supplied himself with large quantities of gold, and everywhere he went he made presents of it
      c. He put so much gold in circulation in Egypt that its value fell and had not recovered 12 years later

2. Prosperity in trade brought with it wealth to Mali and it also brought an increase in the culture and learning.
   a. Arab scholarship at this time in Mali was second to none
   b. Timbuktu became a cultural center

IV. Songhai 1350-1600 slowly unsurped the territory of Mali

A. Important administrative reform
   1. Instituted a system of taxation whereby each town or district had its own tax collector.
   2. Improved trade
      a. Put an inspector in charge of each important market
      b. Made weights and measures the same all over the kingdom.

B. Encouraged Moslems in the kingdom
   1. The traders
   2. 3 centers of religious learning - Timbuktu had one of the first universities in Africa

C. Trade
   1. Exported
      a. gold
      b. slaves
      c. ivory
      d. ebony
      e. ostrich feathers
   2. Imported
      a. manufactured goods of copper and iron
      b. brassware
      c. sword blades
      d. cloth
      e. salt

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COLONIALISM

For lecture

I. Overview

A. Little by little the explorers from Europe were followed by invaders.
B. In 1880 Europeans were ruling nonwhites in West Africa only along the coast within a few thousand square yards of soil.
C. By 1900 Europeans were ruling or were about to rule the whole of West Africa except Liberia.

II. Causes

A. African technological inferiority by the 19th century
B. African political diversity
C. European rise of capitalism and development of industrialization made profits irresistable. Great sources of natural resources and dumping ground for cheap manufactured goods.
D. Imperialism-age of empire building for Europeans and United States political rule to ensure the use of natural resources

III. Consequences

A. Africans did not have opportunity to develop along their own lines or in African ways.
B. Africans did not have opportunity to modernize, educate themselves, build their own industry, their own national states etc.
C. Europeans began to feel more and more superior to Africans even in terms of intelligence and moral values. This is the development of racism which is still affecting the way the West looks at the African continent and the American descendants from it.

IV. Africans resisted colonialism strongly and were able to reassert themselves in their drive for independence in the late 50's and early 60's.

For bibliography see the Guinea bibliography

GUINEA

For lecture

I. Basic facts

A. Statistics
1. 4 million people concentrated in rural areas.
2. Conakry the capital with 200,000 people
3. Kankan second largest city with 50,000 people
4. 450,000 are Mandingos or Malinka or Mandinkas in Upper Guinea.
   a. Farmers
   b. Traditionally living in multi-dwelling compounds in enclosed villages
5. Religion is Islam which began as early as 1725 with invasions from the north
6. Other populations are the Fulani (the largest) and the Soussou

B. Geography - four distinct land types in terms of climate and vegatation
1. Coastal area of lower Guinea
   a. Tropical climate
   b. Heavy rainfall
   c. Dense tropical vegation (jungle)
2. Capital Conakry
   a. Volcanic island attached to coast
   b. swampland
3. Eastern border coastal region
   a. Low hills
   b. Savana-grassland
4. Southeastern border
   a. Forests
   b. Mountains

C. Economics
1. Agricultural country (subsistence mostly)
   Do export bananas, pineapples and rice
2. Mineral wealth
   a. Bauxite made export mineral
   b. Do export some iron ore, diamonds and gold

II. Colonialism
A. 1889 Guinea became a French colony
B. 1898 French finally finished conquest of Guinea when they subdued the last of the great Almany warriors Samory Toure, who is Sekou Toure's great grandfather.
C. Central administrative offices of government were complemented by local administrators or commandants, who ruled with an iron hand over the 17 administrative territories into which the country was divided. Because of the large number of French administrators in Guinea relatively few Africans in the country gained any experience in government before independence.
D. The French attempted to create a small educated class of people who were to form the bridge between the French administrators and the mass of the people. Instead the group formed the spearhead of the nationalism movement. Exposure to French civilization made the small group of

Guinean elite all the more aware of the damage done to traditional African culture and society by the colonial administrators. They became determined to reassert African social values at independence.

III. Independence

A. 1958 became independent when had a referendum for all French colonies to join the French community or be independent.

1. Guinea was the only country that voted for independence.
2. This made France so angry that they withdrew immediately all technicians and aid and even went so far as to burn records.

B. Independence government

1. A strong centralized republic
2. Universal sufferage
3. President elected for 7 year term and choose his own cabinet
4. National Assembly composed of 75 members elected for 5 year terms
5. Ruling party is Parti Democratique de Guinea (PDG)
   a. Party philosophy is Marxism as interpreted by the President of Guinea, Sekou Toure and adapted to African conditions.
   b. Favors state ownership of enterprise
   c. Favors socialist forms of political and social organization
   d. Government has sought to force a rapid Africanization of the Christian churches in Guinea
   e. All non-African missionaries were expelled in 1967
   f. The government has been threatened with internal coups

C. Foreign policy

1. Guinea is somewhat isolated from main currents of African political movements due to what are seem as the "extremes" of Toure although his relations with the Organization of African Unity have been correct.
2. Gets aid from both the East and the West. Accuses both the U.S. and the U.S.S.R. at times of interferring in Guinea's internal affairs and diplomatic representatives have been subject to harrassment.

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CLOSING QUESTIONS

1. Where are your ancestors from? Explain.
2. How do you feel about your ancestors? Why?
3. Would you like to get to know some Africans as personal friends? Why or why not?
4. Would you like to visit Africa? Why or why not?
5. What have you learned from this unit on Africa that you did not already know?
6. Do you think this unit should be taught next year in this course? Explain your answer.

SOME EXAMPLES OF CULTURAL CARRYOVERS FROM AFRICA BY AMERICAN BLACK PEOPLE

I. Religion

A. Belief in the supernatural - ghosts, voodoo, superstitions etc.

1. West African ancestor worship and Black American "haunts"
2. African Methodist Episcopalian Church
3. Emotionalism as part of religion
4. "Swing Low Sweet Chariot" melody is almost identical to a West African one.
5. Superstitions are often similar between the two cultures. "never go to bed on an empty stomach" relates to West African belief that evil spirits could enter the body if the stomach was empty while one slept.

B. Gospel tradition developed in America as part of the Black experience combining African elements.

II. Music and Dance

A. Music - Blues developed out of the slavery experience and relate some African music patterns to the new form

1. Banjo is an African word and was originally an African instrument
2. Xylophone was also originally African

B. Dance

1. Relationship between dances and methods of dancing of Afro-Americans and their African counterparts
2. The Charleston came from a West African Ashanti ancest dance

III. Family

A. Black Americans still tend to have a strong taboo against cousin marriages which comes from West African customs concerning the extended family. The taboo was not part of white culture during slavery but was followed by slaves.

B. Playing the dozens (talking about your mama) comes from African songs of recrimination

Assignment - Make a list of "superstitions" that you were told at home.

SUPPLEMENTAL MATERIALS

on African view of colonialism

Poem from Negritude by Leon Damas pp. 55-57

"Almost White"

"How can they really dare
to call me almost white
when every part of me
yearns only to be black
just like my Africa
that they have robbed and looted

Almost white

Abhorrent insult
one that they will pay for dearly
when my Africa
that they have robbed and looted
wishes for peace peace nothing else
but peace

Almost white

My loathing grows along
with their vile treacheries
along
with every rifle shot
along
with every pitch and toss
of the black galleys
of cargoes reeking with cruel slavery

Almost white

My loathing grows along
with the culture
along
with the theories
along with the senseless chatter
that they felt they had to stuff me with at birth
when every part of me yearns only to be black
just like my Africa that they have robbed and looted"

SLIDES TO BE USED IN UNIT

1. Relating to slave trade

   West African fortresses used to hold captured Africans until slave ships could be filled.

   Freetown where repatriated slaves returned with examples of southern colonial architecture and American dress that they brought back with them.

2. Relating to Mandingo culture

   Chi Wara which is from a closely related population
   Mandingo dress and more generally West African dress

POSSIBLE FILMS TO SHOW RELATING TO THIS UNIT-AVAILABLE FOR ST. LOUIS SCHOOLS

I. Films definitely planned for showing (* means still must preview)

   1. 270-177 "West Africa: Two Life Styles"

      "Contrasts the lives of Pierre Amon, a yam farmer, and Fatime Sylla, a successful wealthy business woman, in a modern African city. Life styles differ but both have similar goals and cares." I.C. in outline purpose to dispell some stereotypes quickly!

   2. 268-121 "Negro Kingdoms of Africa's Golden Age"

      "Covers events from 700 A.D. to 17th Century when the kingdoms of Ghana, Mali, and Songhai flourished using authentic artifacts to show the people and cultural life. Tells of decline of kingdoms as a result of the slave trade, war with Morocco and the beginnings of European colonialization."

   *3 268-122 "New African Peoples and Leaders"

      "Introduces the problem of nation-building in African states and explores how some African leaders handle the problems of outside aid. From the ABC documentary on Africa series."

   4. 269-100 "Afro-American Music: Its Heritage"

      "Begins with 'primitive' drums of West Africa leading into a similar rhythmic beat of a contemporary jazz quartet. Explores the evolution of the 'spiritual,' 'the Blues,' 'Ragtime,' and 'Dixieland jazz.' Then up the Mississippi River and on to New York for the big band era of the 30's and 40's."

II. Possible films to include at a later date (none have been previewed yet)

   1. 263-100 "Africans All"

      "Caricatures Popular misconceptions about Africa. Then shows the true Africa."

2. 257-105 "Country of Islam"

   "Provides a glimpse of culture, economy and religion in Morocco as seen through the eyes of Mustafa, a Moslem boy. Mustafa leaves his village home and journeys to a city to seek an education."

3. 269-150 "Rainy Season in West Africa"

   "Portrays the lives, religion and dress of West African villagers. Follows the planting and harvesting of crops in this dry land using centuries old methods. From the man and his world series."

4. 669-116 "Africa: Artistic Heritage" (film strip)

   "Shows African mastery of wood carving, metal casting, geometric designing of fabric and wood, sculpture, ceremonial dances and story telling. From People Uprooted (1500-1800) series."

5. 770-724 "Afro-American Literature: An Overview" (sound film strip)

   "Traces the development of Afro-American literature from the early folk tales of plantation slaves to modern writing, including the depression to present times."

6. 765-108 "Continent of Africa - Lands Below the Sahara"

   "Presents an overview of Africa, showing the causes and effects of Africa's many political and social revolutions. The contrasts in the way of life of its people, the physical geography of the continent, and the importance of Africa to the world."

from Audiovisual Instructional Materials Catologue, September 1976, St. Louis Public Schools

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These books are all available in the library of Vashon High School and they are listed alphabetically by their classification number. These sources can be used to follow-up on a topic of particular interest to you. You may use the material for extra credit reports that can be oral or written.

966 Adloff, Richard, West Africa: The French Speaking Nations, Yesterday and Today

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916 Hahn, Emily, Africa and Me Person to Person

960 Hatch, John Charles, Africa Today and Tomorrow

781.7 Jones, LeRoi, Blues People: Negro Music in White America

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916 Wallerstein, Immanuel, Africa and the Politics of Independence

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